THE PACIFIC

A religious and family paper

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Reading Room

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MAXIMUS.

Glorious it is to wear the crown
Of a deserved and pure success;—
He who knows how to fail has won
A crown whose luster is not less.

Great may he be who can command
And rule with just and tender sway;
Yet is diviner wisdom taught
Better by him who can obey.

Blessed are those who die for God,
And earn the martyr's crown and light;
Yet he who lives for God may be
A greater conqueror in His sight.

—Adelaide Procter.

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All the things whereof men daily complain may perfect thee in the will of God. The changes of the seasons, bodily discomforts or ailments, rude words, petty slights, little jealousies, unevenness of temper in those with whom thou livest, misunderstandings, censures of thy faith or practice, severe judgments, thanklessness of those thou wouldest benefit, interruptions in what thou wouldest do, oppressiveness or distraction of thy labors—whatever thou canst think of, wherein others fret themselves, and, still more, thyself, therein thou seest how to be of one will with God.—Edward B. Pusey.

In a church not a hundred miles from Boston, little Herbert attended Sunday evening service for the first time in his short life. At the close the pastor's wife, who had a sweet way of meeting people with a pleasant word, said to him, "How did you enjoy coming to church in the evening Herbert?" "O," said he, "I liked the lights and the singing, but I didn't think much of that piece your husband spoke."

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Nearly 1,300 tons of gold lie today in the vaults of the treasury of the United States—the greatest hoard of the yellow metal ever-gathered in the history of the world. Four tons of this gold are piled like bags of salt, within the four walls of the sub-treasury, in Wall Street, New York. Outside the treasury hoard there is in circulation through the country a nearly equal amount of gold coin, making more than 2,500 tons of gold in the United States bearing the imprint of the eagle. The value of this coin is more than $1, 260,000,000.—Success.

I am quite clear that one of our worst failures is at the point where, having resolved like angels, we drop back into the old matter-of-fact life and do just what we did before, because we have always done it, and because everybody does it, and because our fathers and mothers did it; all which may be the very reason why we should not do it. * * * There is no station of life, and no place of one's home, where, if he want to enlarge his life in caring for people outside himself, he may not start on a career of enlargement which shall extend indefinitely. And we shall find the answer to our question to be that the man who enters upon infinite purposes lives the infinite life. He enlarges his life by every experience of life.—Phillips Brooks.

John Wesley said, "I am determined to run nobody down but the devil and nobody up but Christ." My brethren we do well to imitate him.—Exchange.

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, October 29, 1903

"A FREE LANCE."

Evangelical circles in Utah, especially in Salt Lake City, are greatly stirred over a sermon by the Rev. E. I. Goshen, the new pastor of the First Congregational church of the city herein named. It was his first sermon in the new pastorate and the Salt Lake Herald states that his doctrinal views, so radically different from those usually set forth in the pulpit, caused scores of his hearers to turn and gaze at each other in almost breathless surprise. The Herald says: "Facing one of the largest congregations ever seen in the church, in direct and forceful language he declared that while he was pastor of that church he would not preach belief in the divinity of Christ, nor the doctrine of the atonement, nor baptism as essentials to Christianity. The only essentials on which I shall stand," he said, "are the fatherhood of God, the brotherhood of man, and the need of man for the guidance of a higher power." As we read the report of the sermon further, we find that the position taken as to baptism was that it is not a saving ordinance —a position certainly not objectionable; and as to the atonement it would seem that the preacher's objection to that was mainly as to some of the theories of the past were it not for the fact that he states the divinity of Jesus is a non-essential. His words as reported are: "Another so-called important difference is on the divinity of Christ. Unitarian and trinitarian alike have made themselves misunderstood on this matter for years; and yet it is a non-essential when considered as an element in the life of Christ. I wonder how many of you have studied the matter and have seen that only two of the gospels mention the fact of the immaculate conception? It was a small matter to the apostles as to whether his coming was miraculous or not, and it matters less to the enlightened people of today. I am too busy trying to live the life he taught to discuss with any one theologian or layman the unimportant manner of his coming. It is enough for me that he stands today the central figure of all history. It is enough for me that he came, the great teacher of mankind, to lead the children of God together as the sons of a universal father."

Evidently Mr. Goshen, if correctly reported, needs to be enlightened as to "the immaculate conception." The dogma of "the immaculate conception," introduced into Roman Catholicism by Pope Pius IX in 1854, claims that Mary, the mother of Jesus, was born free from original sin. It has no reference to Jesus. The evangelical belief is, however, that Jesus was of miraculous birth. It is greatly to be regretted that the leading Congregational church in Utah should have in its pulpit a man who minimizes this doctrine and who boldly declares as non-essential a belief in the divinity of Christ. That would be all right in a Unitarian pulpit, but not in a Congregational. It is not surprising that the Deseret News should remark that "this radical departure in the First Congregational church is being viewed with sorrow and dismay in the other churches."

It may not be amiss to state in this connection that in the opinion of many the time has come for Congregationalists, through their Associations, to clear their skirts of the taint of Unitarianism, and Universalism also, if they care to retain any standing among and affiliation with the other evangelical denominations. The propagation of these doctrines among us gives excuse for other denominations to crowd in where they please, and results often in the crushing of some of our most promising enterprises. It is a fearful responsibility which a man takes when he starts out in a course of preaching which is sure to divide a church. It seems as if preachers might at least refuse to dogmatize on the question of future punishment.

Far be it from the writer hereof to assert that Unitarians and Universalists are not Christians. All men are not the product of their creed. But we are mingling Unitarianism and Universalism now. Let us separate them. The question is not whether a person holding the Unitarian belief is a Christian. It is whether such doctrines should be proclaimed by Congregationalists; and whether, on such a platform, there will be left for us any authoritative revelation. Read what appears under the caption "A Timely Utterance." It is stated there where the great battle for and against Christianity is to center.

A TIMELY UTTERANCE.

The recent inaugural address of President Patton of Princeton Theological Seminary was a masterly one. Such matters as those concerning which he spoke require considerable time for treatment and he addressed an interested audience, in which were not a few of the most cultured men of the country, for an hour and twenty-eight minutes. Among the timely utterances was the one concerning the divinity of Jesus: "Jesus, you tell me, has revealed God. But how do I know that Jesus speaks with authority? How, without the divinity which we claim for him, and the miraculous evidence that accredits that divinity, do we feel sure of his authority? 'Because his message makes echoes in our souls,' you say, 'and his words find responses in our nature.' Then, his authority is no higher than our higher impulses. But when we are told that these impulses have come by way of natural development, what shall we say?

When these finer feelings, these ethical ideals, these tender instincts, are nipped by the frost of a pitiless naturalism, what shall we say? Say that we will not give up? Say that we will set the world of value judgments against the world of cosmic fact, and by sheer assertion, win the victory for faith and love? Very well, but then your minimized Christianity is no help in the fight against a naturalistic philosophy. It is only a theistic ethic taught by Jesus, and instead of banishing metaphysics from its realm it is itself a philosophy and stands or falls with a theistic metaphysic."

Stating, then, that the great battle for fundamental Christianity today, the greatest since the days of the Nazarene, centers about the person and authority of Christ, Dr. Patton continued: "In the minimized version of Christianity there is nothing but philosophy left. If our great leader is slain and the citadel has capitulated, why need we longer make a fruitless struggle? Give me the incarnation and resurrection of Christ, then sin, the atonement and justification follow, and you have a dogmatic and systematic theology. But eliminate the incarnation and then your religion is an emotional morality, associated with the name of Jesus, of whom you still speak, as in the language made sacred by long use and reverence; but, in its last analysis it is a moral philosophy in competition with other moral philosophies and defended by a theistic metaphysic that has to cope with another metaphysic which denies God or makes no distinction between him and the works of his hand. Apart from dogmatic Christianity there is no valid ground for a theistic ethic. In the defense of supernatural Christianity everything is at stake."

The Bystander.

Dowie in New York.

This man Dowie is trying to reach the people by machinery and billingsgate. He has entered New York with a host of 3,000. Madison Square Garden has been bursting with multitudes. Dowie is the P. T. Barnum of evangelists. He has built a city of 10,000 inhabitants. Let us give him credit for hypnotic influence, power of leadership and for uttering words that drop like gall. He has everything but a message. Therefore the people left the Madison Square Garden while the prophet was wildly waving his arms and shouting for order. Elijah was always a gentleman. So was every other prophet. John the Baptist was dressed in skins, but he had the heart of a man. Dowie rants and raves. He uses the language of the saloon, especially when referring to ministers. He referred to Dr. Hanson in words that The Pacific will not publish. Speaking of Dr. Hillis, he said: "I'll spank him well, as I spanked him in Chicago. I did it once and I'll do it again for his infernal lying. I can use perpendicular English and I can fight and I'll spank 'em good."

One of the best things the Bystander has heard about the Dowie meetings in New York City, comes from a policeman who has been on duty in the meetings. He says he has discovered the Dowie method of enforcing honesty among the wardens of Zion who pass the collection plates. The officer said: "The prophet has a bottle of flies. He gives each collector a lively fly in his left hand and a basket in his right. When they comes back with the baskets of coin they has to let the prophet see the fly buzz out of their hand."

It must be confessed that the great mass of American people would prefer to put a lively fly in Dowie's hand, for popular confidence in him is no greater than his confidence in the fellows who "pass the hat."

The Synod of California.

What a solid, well groomed, well fed, comfortable looking set of fellows these Presbyterian ministers are. When the Bystander looked in upon the session of the Synod held last week in the Calvary church, he was struck with the harmony between the men and the church. Both are on a grand scale.

Things went along smoothly, with now and then a flash of old Scotch fire from the flint. The speaking was above the average. Some of it was magnificent. It was earnest and apparently inexhaustible. The moderator was very generous. The oratory did not come in the form of well prepared papers, but through the freedom of speech. Speeches catch fire more easily than papers, which are sometimes dry, to be sure, and often very green. The prepared speech is more effective than the paper, which is often spoiled by what the newspaper men call "fine writing."

The Bystander likes occasionally to hear some specimens of speech, which like old bits of mahogany furniture, take one back to the olden times. At one of the sessions, for example, the Rev. Thos. Marshall, D. D., Field Secretary, representing the Board of Foreign Missions, spoke, and the Bystander never heard but one other man who could really thrill an audience on such a subject, and he was Dr. Starrs. It was a great appeal. Every address seemed to strike 12 and the clock didn't run down.

The week previous the Bystander attended the Congregational Association and he raised the question in his own mind, What is the difference? The same gospel is preached, the same organizations are formed, and one man manages both the papers flying the colors of these two bodies, and his answer was a vision of union, when they all shall be one.

Why People Do Not Go to Church.

The foregoing reflections upon the personnel of the clergy hereabout, suggest the popular question, which many ask, and few answer: "Why do not people go to church?"

The Presbyterians report about 1,400 working or active members in San Francisco, and the Congregationalists not quite so many. This does not indicate the exact membership, but that portion of the membership which is alive and active. There is, of course, a pathetic minority of men. It is a well known fact that the average man does not take very much interest in the church. The reasons given are many, chief of which is that men do not go to church because they don't wish to, but that begs the question.

The restatement of faith, which makes religion a garden of flowers, rather than a fire escape, and the Bible a quarry for every man's pick, rather than a canopy of refuge, and the theology of the church, no longer a creed filled with danger, but a piece of intellectual rubber, has probably had something to do with the attitude of people toward the church.

The theology which has been substituted for the old dogmas, is that of service. The average Western man is not giving himself to service. He has no intense moral earnestness. He is not a doubter and certainly not a believer. He is a tolerant, which means nothing. Your good-natured, easy-going, Catholic-spirited, respectable man, who tolerates the church and sends his children to

Sunday school to get them out of the way, who has no earnestness, no conviction, no spiritual pulse, who never thinks of religion until he begins to die, he is the man whose name is legion and who is numbered among the elect who ordain themselves to boycott the church.

There are poor preachers, plenty of them, but the average preacher is capable of helping the man who goes to church with a purpose. The world believes the minister is good enough to attend weddings and funerals, and a man who is fit to perform these services is not to be set aside when he preaches 30 minutes. Exception might be made if he preach an hour!

Non-church going is a thorn growing out of the common soil—the spirit of the age.

Deacon Williams.

Chauncy B. Williams of San Francisco recently passed to his reward, after a long and active relation to the Third church. For many years he was deacon and trustee, and identified with the practical work of the church. Deacon Williams was a man with some of the traits of Abraham Lincoln, whom he resembled in appearance. He was a staunch prohibitionist, uncompromising in his attitude toward the liquor traffic, and absolutely fearless in his expression of his opinion.

He was gentle, but a man of conviction, honest sincere and strong. He represented "the old guard" of sterling Congregationalists around the Bay, and his passing is a distinct loss, not only to the Third church, but to the denomination.

Having arrived at the ripe age of the seventies, and having raised a large family and succeeded in business, his simple American life seemed rounded out, finished and prepared for the greeting of God, "Well done, good and faithful servant."

A PASSIVE RESISTER'S EXPERIENCES IN PRISON.

[There are those who have thought that the resistance of the sectarian rate tax in England would not lead to the thoroughly heroic. Some months ago the determination of the Nonconformists to withstand the iniquitous enactment was treated rather lightly by our contributors. But the resistance has been made by hundreds who have allowed their property to be seized and sold rather than pay voluntarily. We give here the experiences of one who, not having any property that could be seized, was carried off to prison. The account is condensed from that of a correspondent of the British Weekly, who went to interview the man, Mr. W. A. Parker, as soon as he was released from prison.—Editor.]

"I have held very strongly," said Mr. Parker, "that if our movement is to produce its fullest effect, something more is necessary than submitting to distraint. The law is clear that if there are any goods to distrain upon, there shall be no imprisonment, and we have heard a good deal of talk from our opponents about 'cheap martyrdom.' I was fortunately in a position which enabled me to put my views in practice. When I was married nearly forty years ago, I had a settlement drawn up by which all my furniture and household belongings, together with any future renewals and additions, were made over to my wife. That being so, there were no household goods or effects of mine to be distrained upon. I appeared in court last July along with our other friends, and the usual orders were made. When the officer called here to distrain upon my goods, I produced the marriage settlement, which, from the time it was made, had lain unnoticed in my deed-box. 'Oh, come,' he said, 'I can do nothing with this. Surely you have something of your own that you can give us.' I replied, 'You must not expect me to help you. Do as you please and take the consequences.' 'Well, then,' he answered, 'I shall make out the warrant, "No effects."' 'I suppose the result will be that I shall go to prison.' 'Yes,' said the officer, 'I think they may fetch you.' 'Very well, give me a few hours' notice, and I shall be quite ready to come to the police station at any time.' This was in August, and I heard no more of the matter till last Monday evening. As twilight was falling a policeman walked in and informed me that I must accompany him to Wandsworth prison."

"Were you allowed to take any comforts with you?"

"I inquired about this, but the policeman said: 'No, leave everything behind.' I took only my stick and my Bible, leaving all money and valuables at home. From this officer I received nothing but courtesy. He might have called for me at mid-day, but out of consideration he waited till the evening. He walked to the station, where a number of people were on the platform. They stared very hard on seeing me in the company of a policeman, but were evidently puzzled by the Bible I carried under my arm. At Wandsworth we alighted and walked the rest of the way to the prison, where we arrived between seven and eight. I was in great pain, for I have been suffering severely from rheumatism, and was besides just recovering from a sharp attack of influenza. As we approached these grim portals in the darkness, you cannot wonder I felt some what depressed."

First Hours in Prison.

"Just about that time," Mr. Parker continued, "our prayer-meeting was beginning at Sutton, and if the policeman had been ten minutes later, I should have started for it. My wife saw our pastor, the Rev. G. Turner, and told him of my removal, but she had felt the shock so much that she at once returned home. I, meanwhile, was ushered into a low-ceiled room where twenty-three disreputable-looking men, picked up from the various London police-courts, were assembled. I was ordered to stand amongst them till I could be attended to. The smell of the place, and especially of the men's clothing, made me feel quite faint, especially as I was over-tired with the long walk from the station. After standing for sometime, I asked for a seat, as my rheumatic leg and heel was very painful, and I was permitted to sit on a stool. After a number of the men had been seen to, and some stripped and despatched to their baths, my name was called. I was ordered by an official with a forbidding face and manner to stand up. He instructed a policeman to search me, and this was done very effectually. The Bible and stick were taken away, and I was asked if I had anything to give up. As I had left behind all valuables and implements—keys, knives, etc. I replied, 'Nothing, I think, but my handkerchief and gloves.' The policeman went through my pockets again and found several trifles, such as cards, letters and match-box, which I had forgotten, as I changed my coat before starting. The official thereupon remarked with cutting sarcasm, 'And he said he had nothing to give up! This is a man with a Bible! He has told a lie already. Search him again.' When the search was over I was directed to go into the next

room, and the aforesaid official shouted through the window to another official inside, 'Here's a man that will give you a lot of explanations.' This was because, in answer to a question, I had told him I was not in prison for debt, but for the education rate—a sum of only 2s. to commence with, 15s. 1d. with costs. The official inside called back, 'I'll take good care he doesn't say much here.' I said nothing, except in answer to one or two questions."

"What were the next proceedings?"

"I was measured, weighed, and then offered a small brown stale loaf for my evening meal. I thanked them and said I did not require it, so I was next ordered to the bath-room. The warder showed me a bath, and said, 'Now, make haste and have a good wash.' I said, 'No, thank you, I don't require a bath. I have had one very recently.' After some further parleying between the officials, I was excused the bath. The room had already been visited by a number of men who were so dirty that their clothes were taken from them and they were simply clad in bath blankets."

First Night in a Cell.

Mr. Parker proceeded to relate that after some more waiting he was conducted to his cell. It contained a plank bedstead, a small wooden table, a stool, and some tin dishes. 'I lay down in my clothes on the bed, and after commending myself and my dear ones to God, endeavored to compose myself to sleep. But, owing to rheumatic pains and mental excitement, I was unable to rest. The cell and everything in it was perfectly clean; in this respect there is no complaint to make of Wandsworth."

"Next morning my breakfast was brought in; a tin containing some weak, nearly cold tea and a small brown loaf. I ate a mouthful of the bread, but could not drink the uninviting liquid. For dinner, which was served at noon, I had another small loaf, some barley broth, and two or three potatoes boiled in their jackets. My diet was that known as 'B,' the customary fare of the debtor's side, which is better than that served to ordinary prisoners. I could not eat the prison soup, but dined off half a potato and a morsel of bread. The last meal was served at five, and consisted of a can of cocoa and another loaf. After breakfast my time was occupied in cleaning out my cell, rolling up the mattress and putting the blankets in order for inspection. This work had to be finished by 9.30, and for the rest of the day there was nothing to do except to sit still in the cell waiting for the warder to come with orders. The first of mine was a summons to see the doctor, a wearisome and trying ordeal, as I was kept standing along with fifty other men who were waiting for inspection, and when I asked leave to sit down, as I had already been standing for two hours, was gruffly told, 'You won't sit down till you're back in your cell.' After the medical examination, I found, on my removal to a new cell, that the floor had been newly washed, and that every hollow contained a little pool of water. I explained to the warder that I was just recovering from an illness, and that the dampness of the cell would certainly make me ill. He was very considerate, and ordered an attendant to wipe the floor as dry as he could, but it remained quite wet until five o'clock, the result being that I spent a terrible night of pain in that moist atmosphere. I must not forget to mention that I had one visitor on Tuesday, the Rev. John Park, minister of East Hill Congregational Church, Wandsworth, who was admitted by special favor of the Deputy-Governor. No other visitor was allowed to come in, nor was I permitted to receive any letters except one—that containing the resolution of sympathy from the Wandsworth Free Church Council."

Mr. Parker showed me this letter, and I noticed that the blank spaces were carefully blacked over, according to rule, lest the prisoner should be tempted to write. Other letters were given to Mr. Parker in a bundle on his leaving the gaol. Even those from his wife and children had been withheld. There are only two hardships of which he was at all disposed to complain—one the refusal of his Bible, and the other the refusal of his letters. When he asked the Deputy-Governor for his Bible he was told to speak to the Chaplain, but that functionary did not come near him during his stay. Mr. Parker went out only once during his imprisonment., as he did not feel strong enough for exercise. A doctor came to see him one morning, and after sounding his heart and chest, said, "You are quite unfit to be here. Some one ought to pay the money and take you away at once." Mr. Parker replied that he could not allow that. "Why does not your wife pay the money?" asked the doctor. "Can she not afford it?" "Quite well, but she respects me too much to do such a thing. She is at one with me in this matter." "Well," said the doctor; "I think you are a foolish fellow." Then, glancing at the sheet on the door, and seeing the sum 15s. 1d. marked upon it, he added, "I'd rather pay that sum many times over than stay here. It is no fit place for you." "Thank you, doctor," said Mr. Parker, "I must stay." 'You know," said the doctor, "I can't consider you any more than the rest. We are all here under the rules and regulations, and I cannot order you better food than others." Medicine was supplied to the prisoner, and finding that he could not eat the ordinary fare, the doctor ordered him some warm milk twice a day, and Mr. Parker believes that this concession saved him from a serious breakdown.

The Release.

At nine o'clock on Saturday morning his term was completed, and the prison doors were opened. His week would strictly have ended on Sunday, Monday being counted as a full day, but by the rules, prisoners whose term ends on Sunday are set free on Saturday.

"I had no money to pay my fare," said Mr. Parker, "so I asked the warder to lend me a shilling for my railway ticket, promising to return it that evening. He smiled, and asked me my name. On hearing it was Parker, he said, 'You don't want money. There are some friends of yours outside.' I thought that my children and perhaps a friend or two had come to see me home, but to my utter amazement and almost collapse, I found two or three hundred people assembled, including my own minister, the Rev. G. Turner, of Sutton, the Rev. J. Mitchell, the Rev. F. Stephens, of Wandsworth, representatives of Free Church Councils and congregations, journalists and photographers. A wagonettte was ready to take me home. I was asked to say a few words, but was so much overcome that I sat down trembling violently. The crowd joined in singing the Doxology, then gave me a few parting cheers, and we started for home. I am, of course, liable to return to gaol for future payments; indeed, I said to the doctor; 'I fear you will be troubled with me again.' "

"Then you do not regret your imprisonment?"

"On the contrary," Mr. Parker replied, "I believe that if even twenty or thirty people would take the same stand by the same means, their action would do more to break down this iniquitous and tyrannical Act than a thousand distraints. Imprisonment is neither pleasant nor easy. I would cheerfully have paid twenty sovereigns rather than go to Wandsworth gaol. But I won't pay a penny. We are standing for God and righteousness, for the people and civil liberty, for Nonconformity and equal religious rights."

EDUCATIONAL IDEALS IN THE SUNDAY SCHOOLS.

Rev. C. G. Baldwin.

[Paper read before the Association at Woodland, Oct. 7th, by Rev. C. G. Baldwin.]

The sense of partial failure in our Sunday-school work on the educational side is widespread. We have all felt it. The great gathering at Chicago a few months ago was a significant evidence of aspiration toward something better. So little, however, has yet been done that we have little history to test its merit.

Considerable good literature has appeared looking in the direction of improvement, yet not much compared with the large amount in course of preparation. Perhaps this paper will serve its purpose if it suggests certain things the writer hopes to see.

I hope to see the larger churches employing men specially trained to bring the Bible to the children, the youth, and the adults of our churches. I do not mean paid superintendents who have tact and life and can attract the children and by a general rustle build up a large school. I mean a man of such natural gifts and well trained—a student of the Bible in the truest sense; a man who knows the child's world and can adapt the Biblical matter to the child mind; who has special skill in organizing and freshening the ideas, prejudices, feelings of the child, so that he is ready to take the particular Biblical teaching which he brings him today and take it eagerly and in such a way as to hold it and assimilate it. A man who forms such an ideal of his work and who, by previous training, is able to carry out such an ideal practically is the great desideratum of our churches. He will be able to organize a large body of teachers and train them to do their work with very great skill and with very large results. Such a man will have little trouble to hold his teachers to the teachers' meetings. He will be able to prepare well devised courses of study and helps for teachers in Sunday schools of our smaller churches. It is a new profession for men to aspire to usefulness. I heard Mr. Gifford Pinchot, head forester of the United States, in an address to students setting forth the claims of forestry as a new profession—its demand for strong, well trained "all-round" men, and he said "the reward is a moderate salary, but a great opportunity to render a valuable service to our country in saving and harvesting the forests with their wide relations to human well being." So of this new profession; it will pay only a moderate salary, such as the Christian college pays its professors—one to two thousand dollars—but the opportunity to render the greatest service, and one most needed now. The ministry of today have not had the training to do this work. The great many of us have had no thorough training in pedagogical principles and very few have had any such training in Bible study as is now necessary. Few have been trained in historical discernment. We have not, and, with our work as pastors and preachers, cannot acquire Biblical scholarship. Pedagogical skill and Biblical scholarship are absolutely fundamental today. We have gotten on well without them in the past, but for the future this is impossible. Gentlemen cry peace, peace! but there is no peace. The unsettling has come. Adjustments are inevitable, and the call is for men, devout men, trained to handle the tools of interpretation as experts and not as tyros. If I were twenty years old today and a junior in college I would specialize in history and would lay my course for two more years in college and four or five at least in graduate work, directing it toward the study of the historical development of the religion of Israel and the Christian Church. I would work upon the history of religions until I was at home in them. Assuming native tact and ability to teach I would reach results which would make me useful to the youngest children in planning their courses of Bible work in such a way that all impression should be true as well as useful in leading them to high ethical ideals and a moral and religious life and character; which would make me useful to the youth of the church in those peculiar experiences of early self-consciousness and skepticism while they are finding themselves; which would enable me to hold the adults of the church in earnest Bible study, vital in its interest and stimulating to a high degree.

I have faith in a far larger and more intelligent and more vital interest in Bible study than has yet been manifested, and that the way to it is through the new profession.

Little by little our smaller churches will be manned by a teaching ministry, who can do in the small church the work of prophet, pastor and teacher combined. Then will our work move toward higher ideals. It is thus plain to you that I look forward to new and better study rather than to any return to the past methods. You cannot return. A gulf is behind you. As well suppose that you can do your thinking again in the language of the days before Darwin. That language is moribund. It cannot even be understood by our children today. I have no misgivings about this forward movement. I am sure that the truth is God's truth and they who seek it will find it and find in it a treasure more than ever before.

It is a trying time for a man of my years, in the midst of a busy pastorate with numberless calls requiring more than half of every day, with two sermons to prepare of the prophetic sort. He longs for a chance to study and to think, with no view to next Sunday's work, but to fit himself to do a more thorough work of teaching.

To lead from older views to newer views, truer and fresher is not for us. That work of the teacher will be done by choice younger men. God bless them and keep them true and reverent and lead them forward. So taught, I have great hope for the future Sunday-school. It will retain by its own vitality all who belong to it. It will gather in the older ones. It will be a true Bible school for the whole church.

I believe that the more thorough and sound teaching of the future will lay such foundations for the young that they shall not be overthrown by "the rude shocks of science."

The teaching of the future will not only be truer, it will be related to positive concrete life more closely. The end will not be simply a better acquisition of knowledge, but abounding life in the future as it has been in the past, and more effectively, as I believe.

Rev. Dr. F. D. Huntington puts the following as the picture of the manhood which we ask our teachers in the Sunday school and the day school to give us: "Prompt and busy in affairs, gentle among little children, self-reliant in danger, genial in company, sharp in the jury box, strenuous in a town meeting, tender at a sick bed, not likely to jump into the first boat at a shipwreck, affectionate and respectful at home, obliging in a traveling party, shrewd and just in the market, reverent and punctual at church, brave in action, patient in suffering, believing and cheerful, fervent in spirit, servng the Lord."

Such a manhood I believe the more thorough and scholarly teaching of our Sunday schools within the next quarter of a century will give to us in larger measure than ever before.

I am eagerly waiting for better courses of study and better methods of teaching.

The old way of teaching penmanship by teaching the various parts of a single letter has not been found to be adapted to its purpose, and our teachers now have a whole word written instead—the word "puss" teaching more writing in five minutes than the old method in five days.

I wrote to Prof. F. K. Sanders, the president of the Religious Educational Association, for any fresh printed matter. He sends a little encouragement for the future, though there has nothing yet been published by the Sunday-school section of the Association. I believe that the great work of the next era which is upon us will be thorough Bible study and that it will be epoch-making in its value and good effects. Those who dream of the time when men's interest in religion will evaporate are not speaking out of the pedagogical knowledge of the constitution of man, but out of the prejudices and the heat of controversy. While the part of man remains as mysterious as it does today and while the future remains veiled as now, so long will the brightest men and women find in religion their chief interest. Against these abiding facts as a background of life and of thought, all the commercial life of the foreground will be like the kitchen, the garden and the milk house of the home. We shall accustom ourselves to leave them much of the time and to find our highest satisfaction in other things which relate to that past and that future and the higher life of the present. And in this religious life, central even more than ever, will rise the history and literature of Israel and first century of the Christian era.

A SUNDAY IN SAN FRANCISCO.

Its Dark Side.

L. M. F.

It is not necessary to say that in such a city as San Francisco one may see on Sunday as well as any other day as much of the evil as the hours give time for,—but it would no doubt be a sad surprise to many of our readers if they could see with their own eyes, how bold and active are the men and women of this great city, who are making money by degrading the morals of the people.

On the evening preceding this Sunday, some who were in the crowd at the Oakland mole saw a young man held up by others and fanned with an old sack by a rough looking person; there was laughing and loud talking, the young fellow would rouse up a little and then sink back again into his half-conscious state; it was evidently a case of drugging; here was one who apparently had no friends to defend him, who under our free flag was to be impressed into service. When he comes to himself he will either be a prisoner, or already started on a long voyage, during which he will be treated like a slave.

And now let us enter into the uplifted gate of this dark city. Over it we read the words of the poet, strange in any age, but especially strange and sad in our time:

"Man's inhumanity to man,
Makes countless thousands mourn."

This case of kidnapping which has been mentioned, helps to realize that there must be in the dark city extreme cases of degradation and woe which we, who are to look on the surface of this maelstrom of vice, cannot expect to see. That cry of Ireland, in the hour of her wasting famine, which has so moved the sympathy of human hearts,

"Give me one grain of corn mother,
Only one grain of corn,"

can be met and overmatched any day in our city by the cry that comes up from hearts torn and broken by their fellow men. It is said of a great soul who gave his life in ministering to the poor of an Eastern city, that when he looked on the poverty and misery which met him in his work, he felt that they were due chiefly to intemperance; he looked upon a place where liquor was sold as a pitfall opening into hell. Do you sympathize with such a feeling? then it will need but few words to convince you that a Sunday in San Francisco (to one who with a spirit of love for his fellow-man looks upon its thousands of places—saloons and stores where liquor is sold) must be a dark day. This evil business which is striking such deadly blows at our nation's life, has full swing in the dark city. Women and children even who go to get the bread and meat for their scanty meal must buy where they see and smell the vile stuff. It may be on the same shelf with the bread; and the bar is only separated from them by a swinging door. All this through the day, or rather the morning, for the afternoon and evening the theaters are added, and those places which have for their attraction music and coarse, low-moving pictures. Some of the theaters do not think best (that is that it would pay them) to go beyond the line of common decency; while others have their burlesque and low comedy the same as on any week-day evening. I stood for a few minutes before a low vaudeville show (admission ten cents), where crowds were going and coming, and saw a young man refused admittance because he was drunk. Why? The only answer seems to be that it might lesson the crowd a little if a man in that condition was let in. As we think of it all, or rather of that little part of the misery and degradation which our minds can grasp we wonder how near to the truth Jefferson came when he said: "I am convinced that those societies (as the Indians) who live without government enjoy in their general mass an infinitely greater degree of happiness than those who live under the European governments. Among the former, public opinion is the place of law, and restrains morals as powerfully as laws ever did anywhere. Among the latter under the pretense of government, they have divided their nations into two classes—wolves and sheep."

There is at least one more agency of evil to be mentioned, the Sunday paper. The press, upon which so much depends in the molding of public opinion, throws its influence on Sunday on the side of worldliness, on the side of those who are seeking money first and always. Who that knows what the Sunday paper is and

has waded through the mass—20, 30, 40—50 pages sometimes, with its coarse pictures even on the children's pages, its caricatures, its pictures of murderers, and of all of whose evil deeds they can learn, but must feel that the Sunday paper is helping to darken our dark city. Readers who do not know what these papers are, if they could see their contents might well shudder at the thought of its entering any Christian or moral home life. Ought not its noble and beautiful buildings on that day to be changed into medieval palaces, with fantastic and hideous ornaments with foolish faces looking from the windows and sounds of coarse music coming from its doorways?

It is not necessary to say that a San Francisco Sunday has its bright side. You may enter it with those who have the Bible in their hands, and go with them to places of prayer and praise; and walk all day in the midst of light and joy, "close on the verge of heaven." And with faith in truth and love we may look with hope upon its dark side. The stars in their courses fight against its evil. There are brave and loving ones who are throwing out the life-line of the gospel into its sea of wickedness; and as they pray, and work, and have visions of the need of its little ones and older ones, they may hear the Savior saying, "Be not afraid, for I have much people in this city."

THE CHURCH IN THE THICK OF THINGS.

W. N. Burr.

People sometimes get a notion that ministers and church workers know nothing about the shady side of life—that they walk apart from it, and with their heads in the clouds move through life with no conception of what is going on next door, or on the next street, or yonder behind the scenes.

One of the impressions that came to me at the recent meeting of the California Association was, that our workers are carrying the gospel of Jesus Christ most heroically in the very heart of the evil conditions which exist today. Witness the work that Bethlehem church is doing in a certain section of Los Angeles. Flanked on every side by saloons of the lower order and by the product of such saloons; defied almost to the very church door by the house of ill-repute—day and night the love-impelled Bethlehem workers are seeking in all possible ways that the mind of man can devise to rescue the perishing. One who thinks that the pastor of Bethlehem church does not know to its very roots what is going on, on the seamy side of life, should go with him,—or with the deaconess of his church who gives all her time to this work,—through one day of contact with the evil conditions which prevail in the district into which they have voluntarily gone—where they have chosen to live, that they may help men and women of the evil life, and little children who are growing up amid such conditions, to turn from evil and face the good. Our Brother Bartlett and his helpers see the evil side of life with their eyes open, if anybody does.

But the church is facing evil in little railroad towns out on the desert; in little settlements among the mountains; and in every town and district where people live in larger numbers, even in the up-town portions of the large cities—and sometimes it is just as bad but harder to get at in the up-town districts than down in what is known as "the slums;" and the men and women who have given themselves to the work that Jesus Christ inaugurated for the rescue of sin-stricken humanity know the evil with which they must grapple quite as well as they know the good for which the church stands. Fighting evil is the business of the church, and the church up-town, down-town and everywhere else knows its enemy pretty well. I believe this was most clearly proven at the late meeting of our Association. Men and women came there from all kinds of service in all kinds of places, and they told a story of hand-to-hand struggle with sin. If one wants to know how bad things are, and if one wants to know how good things are, that he may put the two in the balances and estimate aright how the world is going, he can get the best view-point in the world at a convention of Christian workers; for there he will be compelled by the very story of the workers to look straight at the evil of the world, as they uncover it, plain and unvarnished, in their story, and he will be compelled also to look straight at the good that is being done as these workers tell of their efforts to overcome evil with good.

The church is not asleep, but it is up and struggling in the very thick of things.

Corona, Cal.

SPARKS FROM THE ANVIL.

By Dr. Johns D. Parker.

A distinguished theologian was talking with some friends about theology. He said there seems to be a prejudice against theology among laboring people. He thought this arose because in early times theology, like many other things, was crude and ill-digested. Some of the sciences had also crude periods. For examples, astronomy at one time was simply astrology. We still have reminders of this in our language, for we say a man "was born under a lucky star." There has been so much progress in astronomy that eclipses can be predicted a thousand years in advance. There was so much crudeness in astronomy in ancient times that eclipses were predicted by means of the saros. All eclipses repeat themselves about every nineteen years, and this period was called the Saros. Chemistry once was simply Alchemy, and people thought the baser metals could be transmitted into gold.

The "crude period" in theology has been cruder and more persistent because sectarianism has been a deflecting factor. But really theology is the queen of the contingent sciences. Every passage of Scripture occurs in some department of theology, and a passage of Scripture is better understood when we understand related passages. There is a law among botanists that no man is allowed to name a new species of plnts unless he knows all the other species in the same genus.

Systematic theology is simply crystallized truth relating to God and his kingdom on the earth. It has six divisions which a child can know and they can be counted on the five fingers. How can a lover of flowers find fault with botany, which is simply the science of plants? How can one find fault with theology, which is simply Christian truth put into a system? We do not condemn astronomy because there was a Ptolemaic Period, why should we condemn theology because it had crude periods?

* * *

Every act of the Christian finds its meaning in God. When our piety loses its hold on God, it becomes pietism. How many professors of religion go through with all the forms of a religious life, as by the force of habit, but they do not seem to have the spirit of Christ within their hearts.

Christian compulsion, as spoken of in Luke xiv: 23, "compel them to come in," comes from a strong word in the original, but it does not signify force. It implies strong and genuine love. It means a full gospel of truth, and not a partial gospel. It means an attractive and not a repulsive gospel. Christ will be the final victor and his kingdom will become triumphant. Science indicates plainly that the end of the world is a great way off. We have the prophecy that his "dominion shall be from sea to sea, and from the river to the ends of the earth." The gospel is not simply for the children of Abraham, but for the unnumbered multitude, and true love when cogent, will conquer them. We must go out into the highways and hedges, and compel them to come in that his house may be filled.

The eleventh chapter of Hebrews is sometimes called the Westminster Abbey of the Scriptures. In Westminster we see the sepulchres of a long line of kings, and of the most noble ones, according to the world's estimate, of English history. In the eleventh chapter of Hebrews we find the roll of the ancient saints of God, who conquered the world by faith. It is said that Queen Victoria, when she became Queen, had the gold crown cast over again, as so many wicked kings had worn it. A new casting seemed to purify it. Hebrews does not complete the roll of the saints of God. There will be a longer roll in heaven.

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The inspired penman says "by faith Moses, when he was come to years refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Moses came to a place where the ways divided. He could become the king of Egypt, and have all the power and wealth of the old world, or he could cast in his lot with the children of God. He chose the latter and became the lawgiver of Israel. He talked face to face with God and the angels buried him. Moses appeared with Elias in the Mount of Transfiguration, but we do not hear that any Pharaoh appeared on the Mount. The Pharaoh's have passed into oblivion, and it is said that the mummies of that land are the "cord wood of the desert," but the fame of Moses fills the earth and the heavens. How paltry seems a crown of earth compared to a crown of everlasting joy.

PEBBLES FROM THE SIERRAS.

H. F. B.

The above caption was suggested by "Aloha," at whose loving request the writer pens these lines. He was doubtless thinking of the shepherd boy who "Chose him five smooth stones out of the brook." It is true the American river, with its gravel bed, offers great attractions to our townsfolk during the heat of summer. Ancient river beds, in which the gravel is cemented together, may also be seen in this vicinity. "Blooomer Cut," on the railroad, where this conglomerate formation may be seen to the best advantage, is the pride of our local geologists. Bed-rock, however, is more familiar than gravel to most of us. One hundred dollars was spent, recently, on one small ranch, in blasting holes for peach trees. Yet they flourish. The root of the sapling has the power of dynamite to split rock, but the process is more gradual.

When Brother Perkins first looked down from Acolia Point, upon the American river, with its background of mountain ranges, he exclaimed involuntarily: "As the mountains are round about Jerusalem, so the Lord is round about his people." Professor Griggs once said, while looking upon the same scene, "For me, the mountains are more restful than the seashore. There is something so honest about a mountain! You can look away from it and when you look back it is still there, but when you look back for a wave it is gone. The ocean is never at rest." Brother Perkins seems to be slowly but steadily gaining in health. We had the unexpected pleasure of seeing him and Mrs. Perkins at church, Sunday. A change of climate is often better than a change of drugs. There are some drawbacks, however. Many a man who has gone to the country for a rest and change is obliged to confess that the waiter got the change and the landlord got the rest.

Auburn is one of the few towns of its size in which there is no public library. We thought of applying to Lord Bountiful Carnegie, but decided we could not, at present, meet his conditions. The writer on returning from the Association meeting, found a box of books from kind friends. Among them are several volumes sent by dear Brother Haven, who was for many years pastor of our neighboring church, at Rocklin, where he did an abiding work for the Master. Others have been recipients of similar gifts from him. What evidence is this of his supreme devotion to the cause of Christ, that in his dying hour he should be concerned to place the tools of his ministry, with which he had wrought long and faithfully, in the hands of other workmen whom he trusted to employ them in like service. Should we not feel that the mantle of Elijah has fallen upon us? May we receive his gentle benediction.

A PASTOR-EVANGELIST.

During the meeting of the Pacific Coast Congregational Congress, last May, the pulpit of the church at Niles, California, in the absence of its pastor, was supplied one Sunday by Rev. Wm. B. Bair, formerly of Angel's Camp, but at that time without pastoral charge on account of a throat difficulty which deprived him of the use of his voice for several months.

Our people were so much pleased with Brother Bair that there were several urgent requests that he be asked to come again and hold a series of meetings. The meeting of the General Association at Woodland gave him the opportunity to leave for a season the remote church which he is now supplying—Alturas, Modoc county—and during the week beginning Sunday, October 11th, he preached at Niles every evening except Saturday.

Brother Bair is an earnest, evangelistic and practical preacher, and his sermons prove interesting even to the very large class that are hardly ever seen inside a church. He illustrates his sermons with frequent anecdotes, drawing quite largely from his own wide and varied experience. Left an orphan at the age of eight by the death of his father, he was bound out, by the order of the Probate Court, to a man who did not treat him kindly, from whom he finally ran away. His later life included riding on the tow-path and hard work of various kinds, but very little opportunity for schooling.

In his twenty-first year he enlisted at the first call for troops, and at the end of nine months re-enlisted and served through the four years of the civil war. He took part in seventeen great battles, including all of Grant's earlier engagements—Belmont, Forts Henry and Donelson, Shiloh, and later, the famous charge up Missionary Ridge. He "marched through Georgia from Atlanta to the Sea," under Wm. T. Sherman.

He was captured by the enemy three times, but each time escaped, and never saw the interior of a rebel prison.

After the close of the war he engaged in railroading, which occupation he followed for eighteen years. He was not converted to Christ until he reached the age of forty-eight years. From the very beginning of his Christian experience he was pressed into service as a local preacher in the Methodist Episcopal Church, and soon he was placed in charge of a circuit on the prairies of Northwestern Kansas. In his first year's work he organized eighteen preaching stations; and four men were sent out the second year to minister to the churches and out-stations which he had started.

It will readily be seen that such a varied and eventful life has given to Brother Baird a peculiarly wide knowledge of men and affairs, which he uses with marked effect in public address. His sermons are direct and searching, and have reached the heart of Christians and non-Christians alike. On the closing evening of the series of meetings seven persons expressed a desire to lead a Christian life.

Edson D. Hale.

The Sunday-School.

BY REV. W. H. SCUDDER.

David's Grief Over Absalom. 2 Sam. xviii: 24-33.

Lesson 6. November 8, 1903.

The historical setting of this lesson is intensely interesting, and sufficiently consecutive to warrant but an outline here. Absalom fled for safety to his mother's father in Geshur. In three years David's love for his son, and knowledge that he was next heir to the throne manifested itself sufficiently for Joab to plan Absalom's return. The parable by the wise woman of Tekoa (ch. 14), succeeded, as had Nathan's previously and Absalom was recalled, nevertheless David's sense of justice was strong enough to refuse to seeing the slayer of his half brother for two years more. Absalom's fiery method of securing complete restoration succeeded, accompanied as it was with a partial repentence. Back of it all we see the steady ambition to secure the throne. For four years he continually forced himself on the attention of the people, gathering resources and obtaining influence, which he regarded sufficient for his purpose. About the only way of accounting for David's total lack of knowledge of Absalom's treacherous conduct, is to suppose that he gradually withdrew from that active public life which he had led up to the time of Amnon's death, urged thereto partly by his faults, partly by his family troubles, partly by the advance of years, and tendency towards literary pursuits. But events brought a change once more, and rarely have we a better exhibition of fine qualities than those which David showed under the trying circumstances of the rebellion. His sagacity is seen in the determination to flee, although it savored of cowardice. But to remain meant to invite all the horrors of a siege, when he was totally unprepared to make any organized resistance. So the entire court went forth at almost an hour's notice. His high sense of honor is shown in his appeal to Altai, the Git-tite, not to endanger his life for a stranger, though he be the king. And no one will fail to honor the Philistine chief for his splendid determination to be loyal to the fleeing monarch. David's religious trust stands out in the incident of the ark (ch. xv: 26-29). Not only the fine sense of averting injury to this most sacred of religious symbols impresses us, but the remarkable recognition that the symbol was not necessary for the Lord's deliverance. And we climb into high spiritual places in that expression, "Here am I, let God do to me as seemeth good unto him." It is a reflection of the genuineness of his repentance and return to God's favor. David had little use of a priest now, he needed real aid from ready helpers, and he chooses to ask it, wisely, from Ahimaaz and Jonathan, whom he sent back to Jerusalem with instructions to let him know the trend of things. David's political wisdom shows itself in his dealing with Hushai. The wisest counselor of the realm, Ahithophel, had gone over to Absalom, probably because of David's relations to Batsheba, his granddaughter. Hushai was a political strategist, who could better act as a foil to Ahithophel? To have him within the "ring" at this time was as good as having armed men in that house at Troy. The event proved the far-sightedness of sending him back to the capital. That the old spirit of bitterness on account of Saul's misfortunes had not died is seen in Ziba's report on bringing relief to David, that Mephibosheth was at Jerusalem anticipating a return of the kingdom to his line, and more particularly in the awful cursing from Shimei, the Benjaminite, as the procession passed down the further slope of Olivet. Here, again, David's forbearance is marked, even going so far as to defend the words of his enemy, as given him of God. It reminds us of his experience with Saul. The band pressed on to Mahanaim, the fortress which, strangely, Saul's son occupied after the battle on Gilboa (2 Sam. ii: 8). How long the rebellion lasted is uncertain. Absalom was evidently anointed king (ch. xix: 10), and accepted Hushai's advice in not pursuing David immediately, which action caused Ahithophel to commit suicide. Amasa was appointed over the army in Joab's place, and a decisive battle was fought in the woods of Ephriam, David's forces carrying the day. Absalom was killed by Joab, as he hung caught in the boughs of a terebinth by his thick hair. This quelled the direct rebellion, but the enmity which had arisen flared out now and again during David's lifetime. There is no more pathetic scene in the Bible than that of David's receiving the news of Absalom's death. Let us close our study with finding an answer to that searching question, "Is the young man safe?" What are the danger points?

1. Inherent qualities.

The very traits which make youth strong are the dangerous powers. Splendid physiques in which the animal propensities flow with rapid current; attractive qualities which raise a man to great popularity; ambitions which take advantage of keen intelligence and quicken the wits along lines that forego right methods in order to bring about longed-for results. These are the qualities that rendered Absalom a source of danger to himself, and the world is full of Absaloms yet. And after all what a squandering of real treasure there is in such expenditure of moral energy as Absalom put forth. Every move he made was an evaporation of some good because he had no high, moral purpose in his life. One can no more spend his moral forces and come out right, than he can spend his dollars and retain a full purse. There must be a key of restraint, as there is a lock to the safe deposit box. Wise is the young man that learns this lesson through parental or religious agency. An author is said to have discovered that he could spend

money as fast as he could make it by the utmost efforts even of his unusual brilliancy. By some fortunate deal he acquired some thousands of dollars at a stroke. He thought. Then he made his will, took the coin, deposited it with the will in a savings bank, receiving a receipt for them, which he instantly destroyed. To the rather indignant cashier, who thought he must be crazy, and volunteered the information that the receipt could not be duplicated for three years, the author smilingly replied, "It's safe for three years anyhow." Wise man. He knew his danger point, he guarded it. We would not have to ask David's question so often, were our Absaloms as wise.

2. In the environment of life.

The sea is ever prepared to receive all of earth's rivers into its great expanse, and absorb their freshness into its salinity. The world has opportunity enough for all that our Absaloms can pour into it, and absorbtive force enough to embody them in its vastness. There is power sufficient in the world for the strongest ambition, and the subtlest capabilities of young men. The millionaire power offers itself to business capacity. Political power waves an attractive flag for whoever aspires to serve under her colors. Social opportunity makes gilt of every proffered advantage it holds out to young men. There is power enough, just such power as men have always revelled in, and always will, and herein is the danger. Read again the story of Absalom, with eyes on his surroundings, and then transfer the times long ago to the present. The world could offer no inducement then to parallel its bids today. Witness the gambling, the political evil, the materialistic tendencies in commercial life. The world into which Absalom is born is full of forces that render him anything but safe.

3. The need of inherent power.

That is the great, we might say the only need. For the natural gifts are not evil, neither are the things in the world. Ambition, energy, attractive qualities are bestowals of immense advantage if only they are instruments of spiritual forces springing fresh and strong from the soul. Wealth, political position, great social influence, are so many levers to move the world, if only a man has sufficient inherent spiritual force to handle the ends. Jesus would not bid us turn from any of them, but to receive his spirit in measure sufficient to make them all magnificent servants, doing our bidding according to his will, for the earth must be subdued by the power of man's spirit, suffused with the strength of God dwelling in us.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

November 8.

Great Men of the Bible: What Elijah teaches Us. 2 Kings ii: 1-12; Matthew ii: 14; James v: 17, 18.

Elijah was one of the greatest of the Old Testament prophets, and on the Transfiguration mount he stood as the representative prophet appearing with Moses to do honor to Christ, the theme and the goal of every prophecy. Elijah was a prophet of nature as well as a prophet of God. There was in him the whirlwind, the fire, the earthquake and the still small voice. He had the rugged strength of the Oak, the ironwood's unyielding firmness and yet the weakness of the weeping willow. At times he seemed a granite peak, again when wearied and discouraged beneath the Juniper-tree, as unfit for his great task as a tired child. He is at times when thoroughly himself and God-possessed, an unshorn Sampson pursuing Ahab and his wicked queen with all a prophet's power—again, when himself pursued, and faint with weakness, as human as us all. He is a great character—great in his faith and confidence in God; great in his devotion to his appointed tasks; great in his loyalty to truth, and great in his fiery zeal. He was stalwart in his convictions of right. He hated evil as passionately as he loved the good. He was brave and unflinching as any soldier in the face of a foe and as tender as a woman when there was tender work to do. A noble soul, truly and courageously great.

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The life of Elijah teaches us, among other things, the safety there is in trusting the sustaining providence of God. Men ought to keep their powder dry. That is the business side of the proverb, but the religious side is that they ought to trust in God. When Elijah was praying that it might not rain, it required a mighty trust on his own part. How would he be cared for when the famine came? God had his Ravens, but how could he know it? He could only believe. But believe he did, and when the famine came and he was hungry by the Cherith brook the Ravens came to feed him. God has his Ravens everywhere and inexhaustible brooks of most refreshing water. No matter how torid may be the sun, nor how shut up the heavens. God's providence never fails. "I have been young and now am old; yet have I not seen the righteous forsaken nor his seed begging bread." When a certain Mr. Hern lay upon his death-bed, his wife, with great concern, asked him what was to become of her and her very large family, he answered, "Peace, sweetheart; that God who feeds the ravens will not starve the Herns."

* * *

Elijah also teaches us that the possession of power is in order to usefulness. "The jar of meal wasted not, neither did the cruse of oil fail" in the home of the woman of Zarephath, and the stricken son was raised to life—so that out of her heart she could say, "Now I know that thou art a man of God." The test of a prophet's faithfulness is service. Not that we profess, nor what we say counts for so much as what we do. Not everyone that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father which is in Heaven. Elijah justified his commission by his deeds. Do we? Are we living lives of practical Christian helpfulness. Do we minister day by day? There are hungry and thirsty and unclothed and sick and imprisoned ones all around us; are we serving them? Service is not only a religious law; it is a social law. We can now prove our title to the name of good citizen only by serving our fellowmen. Not selfish lives, but unselfish are the lives that Elijah inspires,—lives that spend themselves in noble deeds and noble sufferings for others. "I am among you as he that doth serve," said the blessed Master, and we who are endeavoring to walk in his steps, if we would impress the world with the sincerity of our purpose will do well to follow his example.

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Then, too, Elijah teaches us to be valiant in our championship of the true faith and the true God. Mt. Carmel, overlooking the blue Mediterranean, will always be most memorable and most conspicuous among the sacred mountains because of that grand story of the overthrow of the prophets of Baal. How majestic

the old prophet appears in that sublime scene? How piteous the prophets of Baal? How almost alone he stands and yet how leonine and stern. The question put that day is the last that can be put. It leaves room for no other. If the Lord be God, serve him; if Baal, then serve him. And the God that answereth by fire, let him be that God. That test has stood the wear and tear of ages. The only God that does answer by fire is Jehovah Almighty. Elijah knew truth and knew logic and knew the universe when he made the issue. Against great seeming odds he stood for God, and won. Sometimes we are called upon to stand alone for God. Stand when false prophets are as thick as Baals that day. Stand against a world of hypocrisies and insincerities; stand for truth against a world of error. Stand against idolatry and corruption. Stand for God and Christ and the Church and the Bible, whoever may oppose. Elijah, before Ahab, like Moses before Pharaoh, like Savonarola before Lorenzo De Medici, like John Knox before Mary Stuart, stood bravely for righteousness and God. We all need to be Elijah's at times and bravely stand, — against the world like Athanasius and alone like Daniel. And we often find that instead of being alone, we are only one of seven thousand who have not bowed the knee to Baal.

Elijah teaches us to beware of hours of discouragement and moments of physical weariness. When the tide is low, it is easy to sink in the slough of despond. We need to guard against our weak hours. That hour under the Juniper-tree was a perilous time for Elijah's cause. God dealt tenderly with him nourished and comforted him, for he knew that his prophet was tired, yet such an hour too often indulged endangers our own interests and the concerns of enterprises placed within our care. We need to watch our depressed spirits. Fortify ourselves against despondency and learn to ease the strain of overwork before it becomes a menace to our lifework. The mind depends upon the body in the last analysis. The soul cannot be at the normal if the body is exhausted by overstrain. "Soul needs flesh no less than flesh needs soul." We need to care for our bodies that our spirits may act unhindered. Tired Elijah's need rest. So do tired Christian workers to-day. There is a time to toil and there is a time to relax from toil. This is a lesson much needed in our day.

Like Elijah, we should be looking out for Elijah's to carry on our work when we are gone. Our days and years are passing. Veterans must soon, like Elijah, be translated to their Eternal reward. We, too, will some day see the Chariot of Fire and the horseman thereof. Let us be on the lookout for others upon whom to drop our mantles. Veterans should encourage new volunteers unto the utmost. Juniors should be graduated and guided to graduation that the ranks may always be full.

A USEFUL BOOK.

"Wi Yu," by Mrs. H. S. Caswell Broad, is a simple story drawn from the experience of the writer while a missionary among the Iriquois Indians. It has been greatly used in winning souls to Christ. Thirty thousand copies in the English have been circulated besides translations into French and Spanish. It is re-published in the hope that its simplicity will still guide the young into the "Jesus way."

Price, $2.00 per hundred; 3 cents per copy. Apply to Thomas Todd, Congregational House, Boston, Mass.

Church News.

California.

Compton.—Rev. M. D. Reid, who resigned recently, will supply until a pastor is secured.

Eagle Rock and La Canada.—Rev. W. P. Hardy has resigned to accept a call from the Church at Sherman. The work at these points is being looked after for the present by Rev. F. J. Culver, of Pasadena.

Los Angeles, First.—Since the new building was occupied, this Church has had an excellent growth. The present membership is 1210. Of this number, 197 have united during the last year. The treasurer's report at the recent annual meeting showed a balance of $600 in the treasury.

San Francisco, Third.—At a recent mid-week meetign 65 names were dropped from the church roll. The church voted to invite the State Association to meet with them next year. Prof. Albrecht, of Doshisha College, Japan, addressed the meeting last Wednesday evening. A new society for small boys is to be organized in the Third Church.

Redlands.—Rev. Dr. J. H. Williams, the pastor, who is now abroad, is expected to be back at his post on the 8th of November. During his absence, Mr. Albert W. Palmer, from Yale Divinity School, occupied the pulpit very acceptably most of the time and greatly endeared himself to the church people during his stay. Since he returned to New Haven, Rev. Wm. M. Brooks has been preaching.

Grass Valley.—The semi-centennial of this church was celebrated on Sunday, the 18th. Sermons appropriate for the occasion were given by Rev. F. E. Dell, the pastor. Of the charter members, only two are now living—Mrs. Jane D. Hale, the wife of the first pastor, and Mrs. Hannah Goldsmith. The latter is 92 years old, and resides at Pacific Grove. Mrs. Hale is the mother of Rev. E. D Hale, of Niles.

Redwood.—Last Sabbath was a sad day in the Redwood Church. Its beloved pastor, Rev. F. H. Maar, preached his farewell sermon before leaving for his new charge in Oakland. The congregations were large at both services, and sorrow and regret were expressed on every hand, the tear-filled eyes speaking more eloquently than words of the deep affection of this people for their departing friend and pastor. One new member was welcomed into the Church at the morning service, making a total of fifty-seven received during Mr. Maar's pastorate of seven years, forty-seven coming in on confession.

San Francisco, Fourth.—Last Sunday was a great day at the Fourth Church, San Francisco. Rev. E. L. Walz made his initial appearance, and was greeted by crowded houses both morning and evening. Enthusiasm ran high, and it was demonstrated beyond a doubt that the people of the Fourth Church are awakening to a realization of the important part of the work which they occupy. This church has one of the largest fields in the city, and in its district reside nearly ten thousand Protestants. It is over such a work as this that the Rev. E. L. Walz has come to preside. He was met in Oakland last Thursday evening, and escorted to the city by the Reception Committee. On Sunday morning, he was formally welcomed at a combined meeting of the Church and Sunday-school,

in which the children took an important part. Recitations and songs, an address of welcome by a scholar, followed by a response by Rev. E. L. Walz, closed an interesting and enthusiastic service. At 5:30, the Intermediate C. E. Society held a model C. E. meeting, at which Mr. Walz was received with open arms. At 6.30, the Senior C. E. Society held a missionary meeting, which was both interesting and instructive. Rev. Jee Gam ably spoke on "Confucianism and Christianity," comparing the two great religions, and emphasizing the strong points of the latter. During the meeting, Mr. Walz was presented with the warmest of pledges of the support of the members in any work that he might suggest. The closing feature of the day was a grand praise service under the direction of Miss Edith L. Barnum. A very entertaining programme of sacred music was rendered, and at the close the chairman of the Pulpit Committee turned over to Mr. Walz the keys of the church, with its constitution and list of members. The pastor accepted the same and responded in a short address. Thus closed one of the most promising days in the history of "Green Street," and the first day of a two weeks programme. There are many good things to follow, and it is hoped that they will be as successful as the beginning.

Oregon.

Portland, Hassalo Street.—In the Hassalo Street Church of Portland there is a class of young people engaged in the study of English classics, under the direction of the pastor. In the study of "In Memoriam," which is the study just now, "The Elegy of Faith," by Mr. Rader, is appreciable as a valuable help.

Huntington.—Under the effective leadership of Rev. D. Leppert and wife, this church is gaining somewhat of its former hold on the community, when Mr. Leppert served it for the first time. He and Mrs. Leppert are quite a factor in the music, and the audiences are pleased with their duets. The church has suffered recently in the death of J. S. Locke, a devoted member. The recent meeting of the Southern Idaho Association was cordially entertained by the Huntington friends, the church now having its membership therein.

Ontario.—Owing to lack of funds this work approached collapse, but uniting with the Southern Idaho Association, missionary help was extended, and now Pastor Gier feels quite hopeful. A graduate of the Biblical institute of Chicago, the young pastor, is using some of the methods taught there, and assisted heartily by his wife, is giving quite an impetus to the work. Ontario is one of the liveliest little towns of Oregon, being quite a shipping station for Southeastern Oregon. The town is abundantly churched. A fair congregation gathers to listen to Pastor Gier, especially in the evening.

Portland.—At the October meeting of the Congregational Ministerial Association of Portland and vicinity, Rev. Chas. E. Chase, of the Hassalo Street Church, was made president for the ensuing year, and Rev. D. B. Gray, City Missionary, was re-elected to the office of secretary. Rev. J. M. Barber, pastor of our churches at Butteville and Watsonville, was the essayist. He had a fine paper on "Bible Study, Source of Power," which was excellent as a literary production, and, what is more important, very suggestive and practical, as was seen by the earnest discussion it occasioned.

Nevada.

Reno.—Thursday evening of last week the Rev. W. Burkett was recognized as pastor of this service in a special service of recognition. Prof. Cushman, president of the Board of Trustees, presided at the meeting. The sermon was by Rev. J. R. Knodell, of Santa Cruz, who gave also the charge to the pastor and the prayer of recognition. Judge B. F. Curley spoke on "The Relation of the Church to the Community." He said, among other things: "Every church is an aid to the law and a protection to the community. The prevalence of crime, the very great number of indictments every year for felony is alarming to every right-minded citizen and should make us consider seriously the social and normal conditions prevailing in this western life of ours. It is to be regretted that the strict, old-fashioned ideals of moral conduct have been suffered to become so lax." The rector of Trinity Church, Rev. Samuel Unsworth, spoke of the "Relation of the Pastor and His Flock," and emphasized the necessity, especially in a church whose polity and organization is so independent and without ecclesiastical control as is the Congregational, of unity of the membership, of harmony and co-operation both among the members and with the pastor. President Stubbs, of the State University, was in attendance, and read the Scripture lesson. Rev. Dr. Welelch, of the Methodist Church, made the opening prayer. The sermon by the Rev. J. R. Knodell was helpful and inspiring. It set forth the cross of Christ as the great fundamental fact in Christianity."

Idaho.

Weiser.—Large congregations greet Rev. R. W. Rogers, the young pastor who, with his wife, recently came from Chicago. A man of pleasing appearance and fine gifts, he seems admirably fitted for the goodly number of young people attending the church—students of the two schools located there, the Industrial Institue and Weiser Academy. The latter, under the care of the Association, has a brighter outlook than for some years, the citizens of Weiser having subscribed sufficient for the $3,000 indebtedness burdening the school.

Council.—The terminus of the P. & I. N. R. R., starting from Weiser, on the O. S. Line, this pioneer village is quite a distributing center for the regions beyond, and has but one church—the Congregational. Rev. Guy Foster, the devoted and self-sacrificing pastor, commenced work there without any material equipment. A house was first built for his family and then a house of worship erected, each being aided by C. C. B. S. One recent Monday evening the representative of the building society was made glad by the large congregation which gave him greeting. Some of the families coming several miles in their farm wagons. Their benevolent pastor joined with them in making an offering to C. C. B. S., the second given by this church this year.

Washington.

Pomeroy.—This new work, now under the care of Rev. Edmond Owens, a graduate of Pacific Theological Seminary, is progressing: Though the town is well churched, denominational leaders think there is a place for us, Presbyterians having no church here. Pomeroy is a county seat and is growing. Three miles distant is Palaha City, where Mr. Owens preaches in the afternoon, Pomeroy being given a morning and evening service.

Spokane.—Rev. W. H. Cooke, formerly of Oakland, more recently of Hillyard, near Spokane, is about finishing his labors and thinks of returning to California. Superintendent Scudder has fields open for this faithful worker, but the land of "sunshine and flowers" has so great a charm that he feels it is difficult to resist. As two of his children are in the High school, Mr. Cooke feels it is his duty to seek a parish near such an institution. Such may be found in this State, but hardly as many as in the sister commonwealth south.

Spokane, Swedish.—Rev. J. J. Huleen reports work progressing among his countrymen and the outlook particularly bright, as so many Scandinavians are coming to the Inland Empire. He is burdened for the work beyond, so many places needing the ministrations of a Swedish minister. He hopes missionary money may be provided, and if no one else, he seems willing to go into the villages and towns of Eastern Washington and Northern Idaho that he may gather his Scandinavian brethren into effective Congregational churches.

Spokane, Pilgrim.—As a successor to Rev. T. W. Walters, this church has called Rev. Mr. Hindley of Vancouver. He is to assume the pastorate on Nov. 1st, occupying the beautiful new parsonage, just west of the church. Mr. Hindley comes highly recommended and the hope is he will be able to gather a large congregation, the community having grown much of late. Sunday, Oct. 18th, effort was made on their church building loan and a sum beyond their expectations realized. Mr. Walters is still living in Spokane and supplying the church at Rosalia. He and his wife hope to start next spring for Wales, returning in the fall.

Spokane, Plymouth.—Pastor Gale finds the new parsonage just the place for himself and wife and two boys, and visiting brethren are given a warm welcome by the large-hearted inmates. Work is again in full blast, and among other things Brother Gale wants to greet the new year with his church free from debt to C. C. B. S. Something less than $500 remains to be paid, and with the matter in the hands of Chas. Uhden, a successful business man, there is hope the desire will be realized. Among the devoted members of this church are Dr. W. L. Hall and wife, formerly connected with the medical missions in China. Friends of Dr. Hall will be pleased to learn he is having a large practice in Spokane.

Spokane, Westminster.—At no time since the coming of Rev. Dr. Wallace has the outlook for this church been as bright as at present. Many of the best families now coming to the city are finding their home at Westminster and are delighted with the cordial welcome accorded them. Finances are in fine shape. Recently a fine payment was made on church building loan, and an organ fund is growing under the skillful management of Mrs. Col. Peyton. The trustees and other officers heartily uphold the pastor, and the best winter for church work is apparently opening to this people. Since returning from vacation Dr. Wallace has sought especially to get as near as possible to the hearts of the people in his pulpit ministrations, and on the evening of Oct. 18th the service was peculiarly tender, the pastor preaching upon "The Influence of a Mother's Religion."

We are indebted to the Rev. H. H. Wikoff for a large number of church news items this week from Oregon, Washington and Idaho.

WASHINGTON AND IDAHO.

The Rev. David Reid, who is a missionary in Washington and Idaho, under appointment from the Congregational Home Missionary Society, writes that he visited Priest River, Idaho, recently, and found the Rev. John Prentiss doing a good work in the Congregational Church at that place. Mr. Prentiss came West last spring from Chicago Seminary.

At the time of writing, Mr. Reid was holding special services at Newport, Washington, and supplying the pulpit, which is without an incumbent at present. The meetings were blessed of God in the strengthening of Christians and in turning others to Him with true purpose of heart to serve Him. Mr. Reid was to remain at Newport last Sunday and then go to Wallace, Idaho, to supply there for a time and have also the oversight of other fields in that region. He is doing a much-needed work and is doing it successfully, laying true spiritual foundations.

THE WORK IN ALASKA.

Rev. D. W. Cram and wife, of Valdez, Alaska, spent a day recently in Spokane, en route to Minnesota, where they are to spend a year, Mr. Cram supplying the pulpit in his former charge. Owing to need of rest, especially on the part of Mrs. Cram, they reluctantly left Valdez, where the work is promising. The town has a population of one thousand, and is growing, destined, Mr. Cram thinks, to have, ere many years, fifteen thousand residents. Ours is the only church, and has thus far so wisely served the community that others seeking to establish another have been persuaded of the unwisdom thereof. Need, though, exists of immediately supplying the field, and it is reported that our Home Missionary Society has secured Rev. W. C. Fowler, of Genesee, Idaho, to take charge this winter, Mr. Fowler having spent a year at Nome.

Mr. Cram speaks of openings in Alaska for missionary work, and regrets we have not a superintendent there who can wisely devote himself to extending the kingdom in harmony with Congregational methods. Two of our societies, perhaps three, might unite in the support of a man, with headquarters at Skagway, Douglas, or Valdez.

A CORRECTION.

Coos Co., Or., October 21st.

Editor "Pacific": I was much interested in an article by Rev. H. F. Burgess, published in one of the September issues of "The Pacific." As Mr. Burgess is pastor of the church of which I was at one time a member, I have always regarded him not only as a friend but almost as a pastor. During the six years we have lived here in the woods, we have never had such a feast as we enjoyed during his visit last summer. We had a whole month of Sundays — good, helpful sermons every Sunday for an entire month. It will give us something pleasant to look back upon during the next six years. One part of the article referred to shows that Mr. Burgess does not fully understand the situation here. I was brought up in the Congregational Church. I am now a member of the Presbyterian Church. In less than twenty-five years after the landing of the Pilgrim Fathers, my fathers came to New England. During all the centuries since, their children have been active in educational and church work—Congregational Church work. Here in

Coos County, the Presbyterian Church, more than any other church having an organization here, resembles the loved church of my fathers. I do not like the slur cast upon it by Mr. Burgess, though I do not doubt he thought he stated the case correctly. My husband frequently visits town, and while there often converses with Presbyterians on matters relating to the church. If any such plan as "swallowing" the Dora Church was contemplated, I am sure he would have known it. I have been told that a certain member of the Dora Church told a Presbyterian minister that she thought it was a mistake to organize a Congregational church here. She gave him the impression that she would like to become a Presbyterian and may perhaps have talked to others in the same way. A Presbyterian missionary who was in this county last summer, during conversation with my husband said that ——— (mentioning a name) had told him he thought the Dora Church might be handed over to the Presbyterians. My husband's reply was, "You don't want it." So far as we have been able to learn, the individual referred to above is the only member of any Presbyterian Church in this county who has ever thought of a plan which, if executed, would be so detrimental to the best interests of the Presbyterian Church. As a matter of fact, I believe a church organization is never received, as a whole, by a church of another denomination, but must first disband and then be received as individuals.

I live more than twenty miles from the church of which I am a member. It is impossible for me to attend its services often. I have strongly urged my pastor to preach whenever posible in the public schoolhouse at Dora. Three times during the year, when passing through on other business, he has been able to stop and preach for us. It was told me — not by a Presbyterian, but by a friend of the woman to whom I have previously alluded — that the pastor of a Presbyterian church was to have a regular appointment here, but, upon inquiry, we found the rumor was without foundation. I had hoped the report was true, not because the minister was Presbyterian, but because I believed him to be a good, true man. I like to listen to sermons from such a man, of whatever denomination, even though I may have suspicions that he wants to "swallow" me.

Emma E. Easton.

THOUGHTS FOR THE THOUGHTFUL.

Let every action have reference to your whole life, and not a part only.

Do not make too much haste. Give everything the last touch.

I do not remember to have felt lowness of spirits for one-quarter of an hour since I was born.

It signifies but little where we are, so we are but fully employed for our good Master.

In God's name, why are you so fond of sin? What good has it ever done you?

I think and let think. What I want is holiness of heart and life. They who have this are my brother, sister, and mother.

Do nothing on which you cannot pray for a blessing. Every action of a Christian that is good is sanctified by the Word and prayer.

We cannot see any cloud gathering. But this calm cannot last; storms must come hither, too; and let them come, when we are ready to meet them.

My mind, by Thy all-quickening power,
From low desires set free;
Unite my scattered thoughts, and fix
My love entire on Thee.

I always find there is most hazard in sailing upon smooth water. When the winds blow and the seas rage, even the sleepers will rise and call upon God.

It is a common thing for those who are sanctified to believe they cannot fall. Nevertheless, we have seen some of the strongest of them after a time move from their steadfastness.

I have two silver teaspoons at London and two at Bristol. This is all the plate which I have at present, and I shall not buy any more while so many around me want bread.

My brother Charles, amid the difficulties of our early ministry, used to say: "If the Lord would give me wings, I would fly." I used to answer: "If the Lord bid me fly, I should trust for the wings."

God provides for you to-day what is needful to sustain the life which He has given you. It is enough. Give yourself up into His hands. If you live another day, He will provide for that also.

Let love not visit you as a transient guest, but be the constant temper of your soul. Let it pant in your heart, let it sparkle in your eyes; let it shine in all your actions, and let there be in your tongue the law of kindness.

Shall we say: "The former days were better than these?" God forbid that we should be so unwise and so unthankful! Nay, rather let us praise Him all the day long, for He hath dealt bountifully with us. No "former time," since the apostles left the earth, has been better than the present. None has been comparable to it, in several respects.

If you earn but three shillings a week, give a penny out of it, and you will never want. But I do not say this to you who have ten or fifteen shillings a week, and give only a penny. I have been ashamed for you, if you have not been ashamed for yourself. Give in proportion to your substance. Open your eyes, your heart, your hand.—Canadian Era.

The Alaskan Boundary Commission that has been in session in London reached a conclusion on the 17th inst., deciding in favor of the contention of the United States on six items and awarding one—the concession of the Portland canal—to Canada. The canal award is, in this country, regarded as comparatively unimportant, but it gives to the British what it much desired, an outlet to the sea. A decision that is practically a victory for the United States is a triumph of diplomatic, legal and forensic ability. Lord Chief Justice Averstone, the presiding officer, is reported to have paid Consul Dickinson, of our commission, a high compliment, saying that he had heard many leaders of the American bar in arbitration an in other cases, but Dickinson's argument equaled anything he had ever heard. —Ex.

Rear Admiral R. B. Bradford, recently relieved as chief of the Bureau of Equipment of the Navy Department gives out the statement that the designs for the 13,000 battleships are such as to preclude success in heavy seas, the gun port sills being so low as to be practically closed in time of a heavy sea. This is particularly true of the Idaho and Mississippi battleships.

THE OLD RELIABLE

Absolutely Pure

THERE IS NO SUBSTITUTE

Religion in the Queen's Home.

"It is a great trouble to me that I cannot always hear the children say their prayers," confided the late Queen Victoria to a friend once when matters of state had been unusually pressing. We may be sure that nothing but the most urgent necessity was ever allowed thus to interfere, for family life at the palace was always domestic, simple, genuine, and family religion was a reality. The Queen considered it her duty as a Christian mother personally to superintend her children's religious training. Her own strong and simple faith is revealed in a memorandum she drew up many years ago, expressing her ideals for the Princess Royal. It was her wish "that she should have great reverence for God and religion, but that she should have the feeling of devotion and love which our Heavenly Father encourages His earthly children to have for Him, and not one of fear and trembling; that the thoughts of death and after life should not be represented in an alarming and forbidding view; and that she should be made to know as yet no difference of creeds, and not think that she only can pray on her knees, or that those who do not kneel are less fervent and devout in their prayers." When complimented for knowing his catechism so well, the youthful Prince of Wales said: "It is mamma who teaches us." Family worship was strictly maintained in the royal household, and the Queen's own well-worn Bible and prayer-book accompanied her on journeys. The example of the British sovereign cannot but have had its effects on English homes, and refutes the claim that family religion is dying out. In the family of the German Emperor the same custom prevails.—"Congregationalist."

God's Ways.

That is to say, there are no mistakes in the divine government. Any other conception of Deity is manifestly unworthy of him and of the human mind. It is distinctly unreasonable and every way unsatisfactory. If we form to ourselves in our thought an unjust or an unkind God, we have done ourselves a harm and him a wrong. Everything which points to the fact that there is a God at all convinces us that he is a perfect God. This has the nature of an axiom, to question which is a sign of mental unsoundness. Only the intellectuality incompetent, one may say, will construct the image of a God who is incomplete or defective in his attributes. An imperfect God is really no God at all. A perfect God must do all things well. The Scriptures declare that he does; and events, on the whole, confirm it. What seem exceptions it is far more reasonable to explain by reference to our own shortsightedness, ignorance and folly. We are not competent to determine what a perfect God would do under all circumstances. His administration commends itself as far as we have any right to expect it so to do, considering our little fitness to judge.—Dr. Mudge in "The Land of Faith."

The Sacredness of Life.

Our Lord has made all the family relationships more sacred. The spirit which would dissolve them, which would dream of a holier life than that of the household, a discipline more sacred than that of a godly family, is contrary to the spirit of Christ. Through him we learn to love our kindred and friends with a nobler love. The church is one great family—sharers in the same parental care and heirs to a common inheritance. Jealousies may spring up between the fondest hearts and the most passionate love may grow cool unless Christ purify it. He teaches us how to love brothers and sisters and even our own children aright. He bids the church esteem men, not for rank or fashion, but because they belong to Christ.

Our Lord's dying words showed how dearly he loved his mother, and were a reflection of the love which she bestowed on his infant days. No mother was ever more tender and thoughtful; no child ever loved a mother so perfectly. There is no love like his; and he who possesses it will love his kindred better and seek to win them to the brotherhood of Christ.—James Gardiner Vose.

Secret Faults.

"I come to you with the plea that you get rid of your secret sins. You can get rid of them yourself. You cannot forgive; you can prey upon yourself; you can torment yourself, but at last by becoming morbid your secret sins will goad you to despair. Society will not forgive your sin. Society will never forgive a transgression. But there is One who said, 'I come to call the sinners, not the righteous, to repentance.' There is a Hand that will wipe away tears; there is a Physician that will heal a man's heart; there is a mercy that will forgive a man's sin. One place there is where thou canst escape thy sin—even thy secret sin; it is the place called Calvary. Climbing that mountain we may fling our arms about that cross and there is One who will hear the words of our prayer:

" 'Cleanse Thou me from secret faults;
Then shall I be free from the great transgression.' "

—Rev. N. M. Waters.

Keep Your Character.

It is strange how easily some professed Christians can put off their profession, and be and do exactly what is expected of those who know not God. Especially when absent from home, among strangers, in large cities, or at crowded resorts, the tendency is great to forget Christian character and shove along in a free-go-easy way. This is wrong. Our Lord never compromised his character at any time or under any circumstances. Even at a marriage feast, where all were blithe and gay, he maifested forth his glory and won disciples to believe on him. But there are church members who, at the door of worldly festivity can drop their character and conduct themselves with as little discrimination as if they had never experienced a godly sorrow, or taken a solemn vow to follow and serve Christ. It is this careless habit that hurts religion so much. When sinners perceive that church members are not really different from themselves, they conclude that religion is a sham and the Christian name a mockery. No amount of church going can atone for the lack of a character that is ever and always as true to God as the needle toward the pole. —Michigan Christian Advocate.

An Englishman was once persuaded to see a game of baseball, and during the play, when he happened to look away for a moment, a foul tip caught him on the ear and knocked him senseless. On coming to himself he asked faintly, "What was it?" "A foul—only a foul." "Good gracious!" he exclaimed, "I thought it was a mule."—Methodist Protestant.

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Spiritual Life.

Tempted—Needs a Helper.

Even when the lost has found a guide, and the diseased has accepted a physician, and the slave has rejoiced in a redeemer, still the need of man continues. He has still three persistent foes—the world, the flesh, and the devil. Even when a man has given the allegiance of his life to Christ, and begins to live "by the faith of the Son of God," he cannot break with the old life quickly and completely. The "old man" does not give way thus easily to the "new man." The regenerating power of God has implanted a new life principle in the soul, but the whole life is transformed slowly into the likeness of Christ. The nature of the Kingdom is described by Christ in Mark iv. 26-28. There are thorns to clear away, and the enemy soweth tares; hence the harvest is delayed. The man still needs a helper. He is never sufficient unto himself.

Christ emphasizes this truth helpfully in John xv. 1-11. Fruit is only possible while the branch is in the vine. Health only comes to the man who obeys his physician in matters of food and medicine and exercise. Temptation in its largest significance is testing. Resistant forces are always to be reckoned with. If men did not need to struggle in order to obtain bread, the race would quickly degenerate, and character would be lost in a lazy animal. Struggle is the blessed condition of strength. Temptation is the test of fidelity. Dirt must be washed away if we would be clean. Error must be dispelled if truth shall win. Sin must be conquered if righteousness shall crown the life.—Studies for Personal Workers.

Sin-Sick—Needs a Physician.

Salvation is health. Sin is disease. The words "heal" and "whole" and "holy" are all the same word. Christ came to seek and to save the lost, and part of His method was to heal them of disease. "They that are whole need not a physician," He said. (Matt. ix. 12.) But men needed a Saviour because they were not whole, and need Him now for the same reason. The principle of sin must be studied in the light of this fundamental fact. Disease is due to any transgression of, or lack of conformity unto the law of health. To neglect the law is as fatal as to violate it wilfully. Sin results from any transgression of or lack of conformity unto the law of righteousness, which is the law of holiness, or wholeness, or health. We think of disease as applying to the physical man, and sin as applying to the spiritual man; but the whole man is involved in wholeness.

Note well here the difference between sin and guilt. Sin is the general condition. Guilt marks the crime of violating wilfully some particular law. Many who are not directly guilty of sin must suffer because of the sin of others, as in the case of the wife and children of a drunkard. Just so every human being is born into sin, the sin of the race, deepening and deadening through the centuries. Man's first problem is not that of guilt, but it is that of sin. Many fail to realize their need to be saved from sin because they are not overwhelmed with a sense of guilt. Their sin is no less fatal. The failure to realize this need explains the stagnation and death which mark millions of the human race today. Again we mark the pathos of human history here. The fatality of neglect is everywhere apparent to thoughtful men.—Rev. H. H. Johnson.

Education and Character.

What shall I do with my one life? is of infinite significance. To build, after the divine pattern, saintly character, of eternal worth, for God's admiration, will require and justify our utmost care and diligence, but it will be worth all it costs. Character is what we are; reputation, what men think of us. As a man may have property reputation without being rich, and titles without being honorable, so he may have good reputation and not be good. Most men live for reputation. Character is not born, but made; it is your life product. Instinct is born; capacity is born; but character is what you have preferred to build into your life. What you own of property is but a winged visitor, a flying bird of bright plumage; but what you are in character you preferred to be, and this will abide with you forever. What, then, will you build into your life?—the divine, or the selfish? the devout, or the frivolous? the sinful, or the holy? God's book is full of divinely approved specimens of character building. See thou make all things according to his pattern.—Rev. John Parker.

The Authorship of a Popular Hymn.

The "Christian Guardian" says: "It may not be generally known that the author of that beautiful and popular hymn, "What a Friend We Have in Jesus," was a fellow-citizen who lived about ten miles north of Port Hope. His name was Joseph Scriven. In an old issue of the "Port Hope Guild," containing some correspondence and editorial statements in reference to the matter, we learn that Joseph Scriven was an Irishman, a graduate of Trinity College, Dublin; that he came of an excellent family, and that he was a man of deep piety. Further, we learn that "he came to Canada when a young man as the private tutor in a gentleman's family in the vicinity of Rice Lake. He afterwards made his home at Mr. Sackville's, in the township of Hamilton. Old Mrs. Sackville, who is now living, has the original copy of the hymn, in the author's own hand writing, a copy of which he sent at the same time to his mother, then living in the city of Dublin, where it first got into print. He afterwards published a collection of hymns, but his extreme modesty caused him not to include in it "What a Friend We Have in Jesus." Before his death, in 1886, there were some who said that Dr. Horatius Bonar was the author, but on being questioned, Mr. Scriven admitted that the hymn was his own composition. It is said of him that he preached without salary, and that on the departure of the Midland battalion of troops to aid in suppressing the Riel Rebellion, he preached a farewell sermon to them from the depot platform. He used to pay frequent visits to the sick, and whenever asked for advice would say: "Take it to the Lord in prayer."

What a Friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to carry
Everything to God in prayer!
O what peace we often forfeit,
O what needless pain we bear,
All because we do not carry
Everything to God in prayer!
Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged,
Take it to the Lord in prayer.
Can we find a friend so faithful
Who will all our sorrows share?
Jesus knows our every weakness,
Take it to the Lord in prayer.

Are we weak and heavy laden,
Cumbered with a load of care?
Precious Savior, still our refuge,
Take it to the Lord in prayer.
Do thy friends despise, forsake thee?
Take it to the Lord in prayer;
In his arms he'll take and shield thee,
Thou wilt find a solace there.

This hymn is marked "unknown" in our Hymnal.

Why We Fail.

A child of God who was greatly buffeted by Satan and borne down by temptations said to a minister of Christ, "How terrible is sin!" And the minister said to him, "What do you do, my brother?" "Well, I say to Satan, 'Get thee behind me, Satan.'" "And does he do it?" "Well, I cannot say that he does." "No wonder," was the reply; "the devil is not afraid of you. Introduce him to your Master." Yes, one great reason why we fail in our spiritual conflicts is because we carry them on too much in our own strength. We are quite honest in our endeavors; we wish to put forth every force we have against evil, but it is only "self" after all, and self in every form means weakness. It is when Christ comes on the scene that Satan flees.—The Quiver.

Sleeplessness

Is akin to insanity. Many a woman realizes this as she lies awake hour by hour, peopling the darkness with phantoms, starting at the creaking of the bed or the rustle of the bedclothes.

Such symptoms in general point to disease of the delicate womanly organs, and a constant drain of the vital and nervous forces. This condition cannot be overcome by sleeping powders. The diseased condition must be cured before the consequences of disease are removed.

Dr. Pierce's Favorite Prescription cures the womanly diseases which cause nervousness and sleeplessness. It is the best of tonics and invigorants, nourishing the nerves, encouraging the appetite and inducing refreshing sleep. Irregularity, weakening drains, inflammation, ulceration and female weakness are perfectly cured by "Favorite Prescription."

"My wife was sick for over eight years," writes Albert H. Fulte, Esq., of Altamont, Grundy Co., Tenn. "She had uterine disease and was treated by two physicans and got no relief. At last I read about Dr. Pierce's medicines and we decided to try his 'Favorite Prescription.' I sent to the drug store and got one bottle and the first dose gave ease and sleep. She had not slept any for three nights. Being sure that it would cure her I sent for five more bottles and when she had taken the sixth bottle she was sound and well."

Dr. Pierce's Pleasant Pellets should be used with "Favorite Prescription" whenever a laxative is required.

Preacher Hits a Hard Blow.

A country minister in a certain town took permanent leave in the following pathetic manner:

"Brothers and sisters, I come to say good-bye. I don't think God loves this church, because none of you ever die. I don't think you love each other, because you have not paid my salary. Your donations are mouldy fruit and wormy apples, and 'by their fruit you shall know them.' Brothers, I am going away to a better place. I have been called to be chaplain of a penitentiary. I go to prepare a place for you, and may the Lord have mercy on your souls! Goodbye."—Selected.

A man's conduct is an unspoken sermon.—Henri Frederic Amiel.

The man of business is born, not made.

The Indian Missionary Conference.

The Dakota Sioux Indians connected with the Presbyterian and Congregational churches and missions assembled on Sept. 10, to the number of two thousand, in their annual mission conference. They were led by their veteran missionaries, Revs. Dr. John P. Williamson, of Greenwood; Alfred Riggs, of Santee, Neb., and Rev. Thomas Riggs, of Omaha, assisted by Revs. Messrs. Reed, Cross, Johnson and others. The camp of tepees and tents was on the west bank of the Missouri river, above the standing Rock Agency, and around the church building in a circle one mile in diameter. The background of grass-covered hills and green trees completed the picture. Horses and wagons and buggies were there in large numbers, having brought Indians from Montana and the east part of South Dakota, as well as the North part of North Dakota, beside those from the surrounding region, though they will walk a long way rather than fail to be present. Visiting delegates from the Nez Perces of Idaho and a missionary from the Crows in Montana, were also present. Despite the rain and snowstorm the conference was so excellent as to call forth words of appreciation from both missionaries and Indians present. Live topics and current questions of policy and method and progress were discussed, the Indians taking part heartily and effectively. Separate meetings were held, such as women's missionary, presbytery and association, revealing quickened interest in missions and evangelistic work. Most of their contributions go toward evangelizing their own unevangelized people. For this the total given by the Presbyterian congregations the last twelve months succeeded that of any previous year of their history, being over $2,400, of which the women's missionary societies gave about one-third. There are nearly fifteen hundred communicants connected with the Presbyterian churches, and about two-thirds as many connected with the Congregational churches, made up of Dakota Sioux. One of the most interesting features of these conferences is their all joining in the observance of the Lord's Supper at the Sabbath morning service. The Sabbath afternoon service is in English and was this year favored with a sermon by Rev. A. M. Work, Ph. D., of Pollock, not far distant.—

Bishop Simpson, in mapping out the mission of the church, says: "The church must grope her way into the alleys and courts and purlieus of the city, and up the broken staircase, and into the bare room, and beside the loathsome sufferer; she must go down into the pit with the miner, into the forecastle with the sailor, into the tent with the soldier, into the shop with the mechanic, into the factory with the operative, into the field with the farmer, into the counting-room with the merchant. Like the air the church must press equally on all the surfaces of society; like the sea, flow into every nook of the shore-line of humanity; and, like the sun, shine on things foul and low as well as things fair and high, for she was organized, commissioned, and equipped for the moral renovation of the world."

Be patient with everyone, but above all with yourself. I mean do not be disturbed because of your imperfections, and always rise up bravely from a fall. There is no better means of progress in the spiritual life than to be continually beginning afresh, and never to think that we have done enough.—Francis de Sales.

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The secret of a quiet heart, which is by no means equivalent to a torpid one, is to keep ever near God. Stayed on him, we shall not be shaken and our "hearts shall be fixed, trusting in the Lord." We get above the fogs when we soar to God, and circumstances in their wildest whirl will not suck us into the vortex if we are holding by him and know that he is at our right hand.—Alexander McLaren.

There are no men or women, however poor they may be, but have it in their power by the grace of God to leave behind them the grandest thing on earth—character; and their children might rise up after them and thank God that their mother was a pious woman, or their father a pious man.—Dr. McLeod.

It is a most fearful fact to think of that in every heart there is some secret spring that would be weak at the touch of temptation, and that it is liable to be assailed. Fearful, and yet salutary to think of—for the thought may serve to keep our moral nature braced. It warns us that we can never stand at ease or lie down in this field of life without sentinels of watchfulness and camp-fires of prayer.—E. H. Chapin.

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